

The Summe of Christia-
nitie, reduced vnto eight pro-
positions, briefly and plainly
confirmed out of the
holy worde of
God,

John.1.17

The lawe was giuen by Moses: but
grace and trueth came
by Iesu Christ.

O R

Eight Propositions conteining the summe of this Treatise.

1. All men haue sinned, and haue falled of the glorie of God. Rom. 3. 23.
2. There is no name vnder Heauen giuen vnto men, whereby we must be saued, but onely by the name of Iesus. Act. 4. 12.
3. Saluation by Christ apperteineth onely vnto them that beleue in him.
4. Fayth commeth by hearing, and hearing by the worde of God. Rom. 10. 17.
5. Let hym depart from iniquitie, whosoever nameth the name of Christ. 2. Tim. 2. 19. Who so is in Christ Iesus, is a new creature. 2. Cor. 5. 17.
6. Thy worde is the lanterne vnto my feete, and the light vnto my pathe. Psa. 119. 105. The commandement is a lanterne, and the lawe a light, and reprehensions for instruction are the way of life. Pro. 6. 23.
7. The lawe is spirituall, but wee are carnall, even soule to bee subiect vnto sinne. Rom. 7. 14. The fleshe lusteth against the spirite, and the spirite against the flesh: and these are contrarie the one to the other, so that we can not doe the things that we would. Gal. 5. 17.
8. What other helps there are vnto godlinelle and well doing, commended vnto vs in the worde of God.



I

The summe of Christiani- tie, reduced vnto eight propositions, briefly and plainly confirmed out of the holy worde of God.

The first proposition:

All men haue sinned, and haue failed of
the glorie of God. Rom. 3. 23.

There is none that is righteous, no Rom. 3. 10.
not one. If we say we haue no sin, I. John. I. 8. 10.
we deceiue our selues, & the truth
is not in vs. If we say wee haue
not sinned, we make God a lier, and his
worde is not in vs. For prooife whereof,
there are two witnesses against vs. First
the testimony of our owne consciences, w Rom. 15.
even by the light of nature accuseth vs,
both of leauing vndon many good things
we ought to haue done: and of commis-
sing many euill things, in deede, worde,
and thought. Secondly, the Lorde God
himselfe, who is greater than our consci-
ences, whose wrath from heauen is Rom. 1. 18.
manifest against al the vngodlinesse, and
vnrighteousnesse of men, as well in thac
generall curse, which is come vppon all Gen. 3. 17.

The summe of

creatures: as by particular iudgements
executed against sinne, from the begin-
ning of the world. But especially, he hath
most manifestly penned our indictment
in his worde: where first we are charged

Rom. 5. 16. 18. with the sinne and fall of Adam, as guil-
tie thereof unto condemnation. Second-

Psal. 51. 5. ly, that we are borne in sinne, and con-
ceived in iniquitie, and therefore by na-

Ephesi. 2. 3. ture the children of Gods wrath: being
such, as whose natural disposition is en-

Rom. 8. 7. 8. mitie against God, and whose cursed spi-
rit lusteth after enuie. Thirdly, that this

Iam. 4. 5. corruption of our nature, hath bene most
plentifull, in bringing foorth all maner

Gal. 5. 19. frutes of disobedience, causing vs to
Rom. 5. transgresse all the commandementes of

Rom. 3. 20. God, as shal most plainly appeare, if we
examine our selues, and our liues, by the

seuerall precepts of his lawe, which tea-
cheth vs, both what dueties we owe unto

his Maiestie for his worshipp, and also
what unto our brethren for their profite:

So that wee may conclude with the Apo-
stle, that all mouthes are stopped, and

that all men are come vnder the condem-
nation of God. We must so meditate v-

pon

pon these things, as we may also be affec-
ted and touched with them. Which we
shall the rather performe, if vnto the vn-
feigned confession that wee are sinners,
we shal in the presence of Gods maiestie
consider, first the filthinesse and unclean-
nesse of our sinnes, by comparing them
with that holiness, righteousness, and
innocencie, which is described vnto vs in
the Lawe. Then the greatnessse of our
offences as committed against the most
gloriosus excellencie of the Maiestie of
God. Further, the multitude of our trans-
gressions, which are mo in number than
the heares of our head, and as a mighty
water ouerflowing vs vnto destruction.
Also þ punishment deserued by our sinnes,
and set downe in the worde of God. First
the curse of God, entring and remaining
vpon all his creatures, subduing them Rom.8.20.
vnder banitie for our sakes. Secondly,
all the aduersities and afflictions of this
life, with the diseases of our bodies, and
griefes of our mindes. Also deach it selfe
which is the dissolution of the soule and
the bodie. Last of all, the curse of God
pronounced in his lawe, vnto euerlasting

Pal. 40.12

Leuit. 27.26

The summe

damnation both of bodie and soule, with
Satan and his Angels in hell fire, the
flame whereof being kindled from the
breath of the wrath of the Lord shall ne-
uer be quenched. The miserie of him that
is in such a case, must needs be exceeding
great, & offereth him iust occasio w feare
and trembling, to inquire what maye be
his remedie against so lamentable estate.

Ezai.30.33.

Math.3.7.
Act.2.37.

The second Proposition.

*There is no name under heauen given vn-
to men, whereby we must be saued, but
only by the name of Iesus. Act.4.12.*

Luke.1.47.

The holye Angels of God can not
sauue vs : yea they are iustly our eni-
mies for sinne, and the armed souldiers of
the Lord to our destruction. The saintes
haue neede theselues of a Sauiour, and
therefore can stand vs in no stead. As for
our selues, if we coulde (which is vnpos-
sible) doe all the good thinges coman-
ded vs in the lawe , it were sufficient, if
we were not condemned for them: it were
no reason that by them we should be dis-
charged

charged of that other bonde of our guyltynesse, which is against vs, in committing of euill. If wee say we will giue all that we haue vnto the Lorde, it is nothing vnto him: If vnto the poore, it is no sacrifice for sinne: If we should suffer all tormentes of bodie and soule during this life, wee cannot so satisfie the iustice of God, for the least of our sinnes, which deserueth infinite punishment. There is no helpe in ourwarde and feigned holinesse, bee it never so glorioys in the eyes of men, seeing it is abomination in the sight of the Lord, how much lesse shal it auiale vs, to rest for saluation vpon any of the foolish supersticions & wicked idolatries inuented by man. Standing therefore before Gods iudgement seate, condemned for our sinnes, we finde no peace with his Maiestie, but onely in Iesus Christ, of whome he said from heauen, this is my welbeloved sonne, in whome I am well pleased. And who witnesseth of himselfe, saying, So God loued the worlde, that he gaue his onely begotten Sonne, to the ende that all that beleue in him should not perish, but haue everlasting life, who also

The summe of

Matth. 9. 11.

Iesus.

Matth. 1. 21.

Christ.

John. 6. 27.

I. Cor. 1. 30.

Christ our
wisedome.

I. Pet. 1. 11.

John. 1. 18. 15.

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calleth vs vnto himselfe, saying : Come vnto me, al ye that travell, and be heauy laden, and I will refresh you. The name Iesus signifieth a Sauour , and is expounded by the Angel Gabriel: For he shall sauе his people from their sinnes. Christ in Greeke , and Messiah in Hebrew, signifieth anointed, giuing vs to understand, that this is he, whom the father hath chosen, sealed, and anointed with his spirit, to be our Prophet, Priest, & King, and is made vnto vs from God , wisedome, rightheousnesse, sanctification, & redemptiō, that no flesh might glory before his Maiestie, but y whosoever glorieth, might glorie in the Lord. Christ, the eternall wisedome of his Father from the beginning, was the onely Pastor and teacher of his Church, revealing by his spirit vnto the holy Fathers and Prophets, the doctrine of saluation: But in the fulnesse of time , taking vpon him our nature, he came into the world, our wisedome from God: in his owne person, out of the bosom of his father , declaring vnto vs all the councells of God, concerning our redemptiō, and that in greater measure,

and

and clearenes of vnderstanding, then ever
before from the beginning. Further as he
is the chiese pastour and shephearde of
the flocke, so is it he in whom all the pro-
mises of God are, yea and Amen.

2. Cor. 3. 18.

2. Cor. I. 20.

Col. 3. 11.

Math. 17. 5.

Who is also al, and in all , & of whom
we haue received commaundement from
heauen, that we shoulde heare him. He is
therefore both the teacher and the thing
that is taught. He is made our righteous- ^E ^{Christ our}
nesse, first in that he hath fully satisfiied the righteousness,
justice of GOD, borne the stripes of our
correction, and the chastisement of our ^{Isay. 53. 5.}
peace : taking vpon him the curse of the ^{Gal. 3. 10}
lawe due vnto vs for our sinnes, and by
bearing and ouercomming the same, hath
delivered vs from the power of sinne, Sa- ^{Heb. 9. 12.}
tan, hell, and the wrath of GOD, and
made an euerlasting attonement vppon
the altar of his Crosse : offering vp him- ^{Ephes. 5. 2.}
selfe an oblation and sacrifice of moste
sweete sauour vnto the Lord. Secondly,
in that he hath accomplished all the righ-
teousnesse of the law, that we in his obedi-
ence, hauing the same imputed vnto vs, &
might be iustified before God, and ob- ^{Rom. 5. 19.}
taine the blessing of the lame, which is e- ^{Gal. 3. 12.}

The summe

ternall life.

Rom.8.3. He is made our holines or sanctifica-
tion, because in him is found the lawe of
þ spirite of life, which deliuereþ vs from
the law of sinne and of death. For it is he
onely that hath condemned sinne in the
fleshe, that is to say, hath perfectly purged
& cleared our nature of sinne in his owne
person, by ioyning it unseparably unto
his deietie: that wee beyng clothed with
his most pure and unspotted humanite,
might in all respectes appeare accepta-
ble and well pleasing in the sighte of the
Lorde.

Ephe.1.4.

He is made our redemption not nowe
to offer vp anie newe sacrifice for sinne,
which hee hath already done once for al:
But that hauing all power geuen to him,
both ouer thinges in heauen and thinges
in earth, he mighte rule and governe his
Churche, by his woyde and by his spirit,
guyding and defending the same in the
Pilgrimage and warfarre of this life, un-
till the day of our adoption shall appeare,
euen the deliuernace of our bodies; what
time he shall returne our redeemer from
heauen, and shall change our vile bodies,
that

Heb.9.28.

Mat.28.19.

Rom.8.23.

Phil.3.21.

that they may be made like vnto his gloriouſ bodie, according vnto that power, whereby he is able to ſubdue all thinges vnto himſelfe. In the meane time ſitting at the right hand of GOD our aduocate Rom.8.34. and interceſſour with the father, not only to make interceſſion for vs, but also to preſente vnto the Lorde our ſelues, our ſoules and bodies and all that wee haue, Rom.12.1. and do, our prayres and obedience, an ho-Hcb.13.15. lie and acceptable Sacrifice vnto his Maiestie.

The thirde proposition.

*Saluation by Christ appertaineth on-
ly unto them that beleue
in him.*

HE that beleueueth in the ſonne is not John.3.18.36. condemned, but hath eternall life: and he that beleueth not the ſonne, is alredy condemned, neither ſhall he ſee life, but the wrath of GOD remayneth vpon him, because hee hath not beleeuued in the name the onely begotte ſonne of GOD. Faith therfore is the only meanes wher-
by

The Summe of

By we posesse Jesus Christ, and in him
alche mercies of God vnto our saluation:

Ephes.3.17.18. For by faith Christ dwelleth in our harts,
that beyng rooted and grounded in the
loue of God, wee might bee able to com-
prehend with all Saintes, what is that
breadth, & length, and depth, and height,
and to knowe that loue of Christ, which
passeth all knowledge, and to bee filled
with all that fulnes of God. Faith is that
testimonie of our consciences, wherby we
are assured from the witnessse of the Spi-
rite of God, that all our sinnes are pardo-
ned and forȝeu[n] vnto vs, in the merite
of the Sacrifice and death of Christ, and
that we stande iustified as righteous be-
fore God, in the perfection of his obedi-
ence: and through him are nowe the a-
dopted childre[n] of his father, and heires of
his everlasting kingdome, in that we are
made mebers of his bodie, euen bone of
his bone, and flesh of his flesh, to become
with him one spirit, and spiritual temple
vnto God.

Rom.8.15.

16.

Rom.8.17.

Ephe.5.30.
I. Cor.6.17.
Ephe.2.22.
I. Pet.2.5.

The fourth proposition, of the causes
of faith, in the worde preached
and sacraments ministred.

Faith

*Faith commeth by hearing, and hearing by
the worde of God. Rom. 10.17.*

This faith is not borne with vs, neither groweth it out of our corrupt nature, nor is bought with earthly treasure, nor attained vnto by the labour and industrie of man: but is the free and gracious gifte of G D D vnto his children, whom he loued frō before al beginnings, wrought in their heartes by his sprite, through the preaching of the Gospel, Which spirit is therefore called the spirit of adoption, because it beareth witness vnto our spirits, that we are the chil- dren of God, and heires of his kingdome, teaching vs with boldenes & confidence to crie Abba father: and the Gospel preached, is called the arme of the Lorde, and the mightie power of God vnto sal- uation. The grounde and foundation of our faith is the worde of God, especially that part thereof, which concayneth his molte louing promises made vnto vs in Jesus Christ. This woord was geuen vnto man from heauen, firste by the Lord himselfe, speaking vnto the Fathers in his

Rom. 8.15.
Rom. 1.16.

The Summe

Hebr.1.1.

Col.2.3.

2.Pet.1.21.

2.Tim.3.16.

Prou.30.6.

Deut.4.2.

Iohn.7.17.

Prou.6.23.8.9.

Ephe.6.18.

his owne person, then by the ministry of his holy angels, after by his seruautes the Prophetes. Last of all by his owne Sonne, in whome are all the treasures of wisedome and knowledge hidde. This worlde remaineth vnto vs in the recordes of the olde and newe Testament which bookeſ were written by the holie men of G D his Prophetes and Apostles, inspired by the holy Ghost, & is profitable, to teach, to confute, to reprooue, to instructe in all rightheousnesse, that the man of God may be perfect, and perfectly instructed vnto euerie good woorkē: contayning all thinges necessarie for vs to knowe vnto eternall life, from whiche we may not take any thing, neither put any thing vnto it. This worlde is plaine and easie to bee vnderstood of them that desire to doe the will of God, and seeke after wisedome in humilitie, with calling vpon the name of the Lord. And that the worlde might be made yet more profitable vnto vs, it hath pleased y Lord, vnto that libertie wee haue of reading, hearing read, studying and meditation of his holy scriptureſ, knowing the weake-nes

nes of our capacitie, dulnes of vnderstanding , hardness and vntowardenesse of our corruption , in great wisedome and mercie to ordeine, that the same woordē might be applied vnto vs, by the holy ministrie of preaching , wherevnto he sanctifieth and annoyncteth by the giftes of his spirit , such as he hath chosen , and doeth sende foorth into the labcur of his Matt. 9. 28.
haruest . Of which S . Paule speaketh, when he saith , that Christ ascending vp Ephes. 4. 8. into heauen , and leading captiuitie cap- tive, gaue giftes vnto men, and filled al things, that there might be in his church some Apostles , some Prophets, some Euangelistes , some Pastors and teachers, to the knitting together of the Sanctites, to the woozke of the ministerie , and buil- ding vp of the bodie of Christ, vntill wee all come vnto the unitie of faith, and of the knowledge of the sonne of God , vnto a perfitt man, euен vnto the perfect grouch of the stature of Christ : & that we might not be tossed and carried with anie blast of doctrine, either by the declining frailtie of our owne corruption, or by the exer- cised subtiltie of our aduersarie , This mi- nisterie

The summe

2.Cor.18.19.

nisterie is called the ministerie, and am-
bassage of peace & reconciliation, which
the Lord hath put in þ mouthes of all his
ministers, that being Legates and Am-
bassadours insteade of Christ, as if God
himselfe intreated vs by them, it mighte
be saide vnto vs in the name of Christ, be

Math.5.13.14.

ye reconciled vnto God. These are the
salt of the earth and the light of the world.

2.Cor.4.6.

For the same God, which in the begin-
ning, commaunded light to shyne out of
darknes, is he that shineth in the heartes
of his seruautes, that they mighte give
foorth the light of the knowledge of the
glorie of God, in the face of Iesus Christ.
Who him selfe saith, that as Moses
lifte vp the serpent in the deserte, so must
the Sonne of man be lifte vp, that all that
beleene in him should not perish, but haue
everlasting life. And S. Paule saith,

John.3.14.

Gal.3.1.

I.Cor.2.23.

Rom.1.16.

I.Cor.1.21.

lye painting out of Christe before
our eyes, and a visible crucifying of
him in our sight. And though it be coun-
ted of the worlde foolishnesse, and esteem-
ed as ouer weake a meanes to so great
a woork, yet is it the mighty power
of GOD vnto saluation, and the highe
wisedome

wisedome of the Lorde , by the foolishnes
whereof , those shalbe saued that beleue. I.Cor.1.4
It is the Gospel of Christ , and the same
preached , wherewith it pleaseth the Fa-
ther , to beget vs againe vnto himselfe , Iac.1.18.
that we might be þ first fruities of his crea-
tures : being borne a newe , not of mortall I.Pet.1.23.
seede , but of immortall , by the woord of 25.
God , which woord abideth for euer: and
the same is it , saith S. Peter , which is
preached . This is that moste excellenc
forme of Doctrine , wherevnto the Lorde Rom.6.17.
hath committed vs to be taught , that be-
ing obedient thervnto , we might be deli-
uered , not onely from the guiltines of
sinne , but also from the seruitude and bon-
dage of the same . As the Spirit of God ,
first beginneth to work faith in our hearts
by the woord of the Gospell preached , so
doeth he continue,nourish , & confirme , & en-
crease faith in vs , by the self same meanes .
Wherfore S. Peter exhorteth vs , that as
newe borne babes wee shoulde long ascer ,
that sincere milke of the woord , that by it
wee may grove vp : and comming vnto
Christ , which is the lively stone , our selues
also , as living stones , may be builte vp a

The summe of

I.Pet. 2. 2. 5.

spirituall house vnto God, and made an holy priesthood, to offer vp spirituall sacrifices, acceptable vnto God through Iesus Christ. And when wee are passed the age of our infancie in Christ, the same word preached is our sound & fast meate, wherwith the Lord still feedeth vs in his familie, vntill that, hauing finished the course of this life, and ended the daies of our pilgrimage and warrefare in this worlde, hee take vs home into his owne kingdome.

Sacramentes.

Unto the worde of the Gospell preached, for the more strengthening & confirming of our faith, in the assurāce of our saluatiō by Christ, it hath pleased God, in like wisdom and goodnesse towards vs, knowing our weakenes, and pietying our infirmitie, to adde the vse of two holy Sacramentes, Baptisme, and the Supper of the Lord. The sacramēt of Baptisme, is an holy signe & seale, annexed by God himself, vnto the promises of the Gospel, to witnesse and pledge vnto vs, the forgiuenes and washing away of our sinnes in the sacrifice of the death of Christ: and our iustification before the Maiestie of God,

Baptisme.

John. 1. 3. 3.

A&. 2. 38.

Gal. 3. 27.

God, in the perfection of his obedience: also our ingrafting into that bodie, wher-
of Christ is the head, from whom strea- Ephesi.4.16.
meth the fountaines of life and grace, in-
to all his members. Further that being
baptized into his death, wee shall by the Rom.6.3.
power thereof die vnto sinne, and by the
power of his rising againe, be our selues
raised vp in a newe creature, to walke be-
fore him in true holinesse and righteous- Luke.1.75.
nesse all the dayes of our life, and that we
shall be raised vp in the last day out of the I.Cor.15.29.
dust of earth, and meete the Lorde in the 23.
aire, and dwell with him for ever. In the
meane time, that as we are by one Sac-
rament of Baptisme, coupled vnto one Ephe.4.4.
heade: so we should consent together, in v-
nitie of spirite, preseruing the same by the
bond of peace, endeouuring those things
which first appertaine vnto the glorie of
God, and then not seeking every one his
owne in priuate, but as members of
one body, mutually the edifying and
profite one of another.

The Supper of the Lorde, being a The Supper of
seale of the same promises, further wit- our LorD.
nesseth and sealeth vnto our consciences, Iohn 6.51.

The summe of

John. 6. 51.

that Christ is that breade of life, which came downe from Heauen, and fountaine of saluation, of which, who so tasteth shall live for euer. And that as truely as our bodies by natural meanes, are made partakers of the creatures of bread & wine, vnto the nourishment of this present life: so our soules, by the hande and mouth of faith, through the power of the spirite of God, are made partakers of the body and blood of Christ, that, he dwelling in our hearts by fayth, wee might become bone of his bone, and flesh of his flesh, vnto the assured hope of euerlasting saluation.

Ephesi. 2.

Ephesi. 5. 39.

1. Cor. 10. 17.

Also in this Sacrament, is not onely confirmed vnto vs, the misticall vnioun betwene Christ and his Church, but also taught vs, what vnitie and loue ought to be amongst vs, which being all partakers of one bread, and one wine, are first coupled vnto one head Jesus Christ, as members of his bodie, and then mutually made members one of another.

1. Cor. 11. 28.

Unto the worthie receiuing of this holy Sacrament, it is required that wee shoule examine our selues, first howe wee haue proficed vnder the word in the knowledge

ledge of the mysteries of our redemption,
 Secondly, what comfort we haue recei-
 ued, by applying the same vnto our owne
 consciences. Thirdly, what griefe wee
 haue conceiued in heart, for our sinnes
 past, and what hatred and detestation of
 all that is contrarie vnto the will of God:
 what purpose wee haue, the rest of our
 life to cease from sinne, and to follow af-
 ter righteousnesse, that the Gospel maye
 bee glorified in vs which doe professe it.
 Last of all, whether as wee assure our
 selues of peace with God in Jesus christ,
 so we be at peace with our brethren, re-
 conciling our selues vnto those whom we
 haue offended: and forgiuing vnto others
 the offences, they haue committed against
 vs, even as freely as we would the Lord
 shoud forgiue vs.

2.Thes.3.1.

Rom.5.1.

Matth.5.23.

Ephe.4.32.

The fifth proposition, of the
 effectes of fayth.

*Let him depart from iniquitie, whosoever
 nameth the name of Christ. 2.Tim.2.19.
 Who so is in Christ Jesus, is a newe crea-
 ture. 2.Cor.5.17.*

The summe of

A Lbeit the whole worke of our salua-
tion stand sound and perfect vnto vs
in all respectes, without our selues in Je-
sus Christ, so that we may boldly say with
Saint Paule, being then iustified by
fayth, we haue peace with God through
our Lord Jesus Christ, and doe glorie in
hope of the glorie of God : Yet is not
Christ the minister of sinne, nor the Gos-
pel a doctrine, that giueth libertie vnto
evil: but contrariwise the death of Christ,
is of power in those that beleue in him,
to cause them to die vnto sinne, and to be
mortified in the olde Adam of this fleshe,
with the lustes and concupiscences of the
same. And the Gospel teacheth vs, that
the true members of Christ, must and do
walke, not after the fleshe, but after the
spirit, offring vp themselves, their soules
and bodies, and all that they haue, an holy
and acceptable sacrifice of spiritual wor-
ship vnto God : inquiring to knowe, and
labouring to performe, that good perfect
and acceptable will of God, revealed in
his worde. Also the same spirit, which is
called the spirit of adoption, because it
teacheth vs to crie, Abba father, and bea-
reth

Rom. 5.1.

Gal. 1.17.

Rom. 6.1.2.3.
4.5.

Rom. 8.1.

I. Cor. 6.20.
Rom. 12.

reth witnesse vnto our spirites, that we
 are the childdren of God, and heires of his
 kingdom, being the seale, wherewith hee Ephe. I. 13. 1
 hath sealed vs, and the gage, whereby he
 hath pledged vnto vs all his promises of
 mercie in Christ, is also the spirit of mortifi-Rom. 8. 13.
 cation, whereby is mortified in vs the
 woxkes of the flesh, our olde Adam being
 crucified with Christ in his Crosse: and Rom. 6. 6.
 the spirit of sanctification, and of our new
 birth, quickening in vs a newe creature,
 and fashioning vs againe after the image
 of God, to walke before him in righteous-Luke. I. 70.
 nes and true holinesse all the dayes of our
 life. Also this doctrine is both taught
 and sealed vnto vs, yea the trueth and ef-
 fect thereof exhibited and perfourmed, in
 the vse of the holy Sacraments, which Rom. 6.
 both of them teache vs to die vnto sinne,
 and liue vnto righteousness, & assure vs,
 that as the Gospel was preached vnto the
 fathars, with this effect, that they might
 be cōdemned according vnto me, that is,
 in the flesh, but liue according vnto God,
 that is, in the spirit: so the same shal be ac-
 cōplished, in al the true mēbers of Christ,
 the one by þ power of his death, the other

I. Pet 4. 6.

Rom. 6. 3. 1

The summe of

by the power of his resurrection : which thing ought not a little to comfort and incourage vs, in that great and daungerous conflict, with the flesh, the worlde, and the diuell : when we knowe that our victorie standeth not in our owne strength, which is none , but in the invincible power of him, which came to destroy the works of Satan, and in whose crosse our olde man is so mortified , as the bodie of sinne is weakened in vs, which do beleue. Unto whom also he hath giuen that spirite to dwell in vs, whereby he hath promised to quicken our mortall bodies, which now in part are subdued vnder sinne.

Rom. 6.6.

Rom. 8.11.

The sixth proposition, of the rule
of righteousness.

Thy worde is a lanterne unto my feete, and
a light unto my pathes. Psal. 119. 105.
The commaundement is a lanterne, and
the lawe a light; and reprehensions for
instruction are the way of life. Pron.
6. 23.

The rule of holines and obedience, is
not our owne will, nor lustes and af-
fections

fections of our corrupt and cursed nature, which euermore rebelleth against God: nor the examples and manners of men, or customes and fashions of the woldē: but onely that most good, perfect and accepable will of God, commended and commaunded vnto vs in his lawe: which must in all thinges be the light vnto our feete, and the lanterne vnto our pathes, to directe vs to walke with him, and before his maiestie, so as we may please him with reuerence and carefulnesse: which is the seconde vse of the lawe of God.

Rom. 7.7.

Rom. 12.3.

Psal. 119. 105.

Heb. 12.

This lawe of GOD requireth at our handes, that we honour, loue, feare, and obey him in al thinges, and aboue all, that wee trust in him, flee vnto him in all our needes, calling vpon him onely, and acknowledging him to be the creatour and gouernour of all things. That wee worshyppe him, not with our owne inventiōns, or blinde deuotions, nor with the doctrines of men, or after the example of others: but onely with that worship, which he himselfe hath prescribed vnto vs in his worde, without adding therevnto or taking from it.

The first com-
maundement.The second co-
maundement.

I. Thes. 4.4.

that

The Summe of

The third com-
maundement.

That we haue, and use in most highe
reuerence his holie name , woordē and
workes, & whatsoeuer else he is knownen
vnto vs by, that we know him to be the
searcher of all hartes, the rewarder of all
sinceritie and truthe, and the reuenger of
all hypocrisie, blasphemie, false and vaine
swearing, with all other prophaninges
and abusinges of his most blessed name
and religion.

The fourth
commaunde-
ment.

Mai. 58.13.

That we sanctifie the Lordes Sab-
both, not doing therein our owne wil, nor
walking our owne wayes, nor speaking
our own wordes, but ceasing from the ho-
nest labours of our lawfull callings(much
more from bayne and hurtfull pastimes,
Stage playes, Dicing, carding, &c.)that
with all libertie, and quietnesse, both of
mind & bodie, we may with our families
attend vpon those publique exercises of re-
ligion, which the Lord hath in wisedome
and mercie, appointed for his owne wor-
shippe, and for our edifying : Assembling
our selues together, to heare his holy
woorde, learne and lay by the same in our
hearts, for the ordering of our liues, cele-
brate his holy sacraments, and with one
hearte

heart and one voice, call vpon his name, rendzing vnto his maiestie, most humble and hartie thankes, for al mercies higher to bestowed vppon vs , and craving new benefites and blessinges at his handes necessarie for vs and his whole Churche , I. Tim. 4.8 both for this present life , and also for the life to come.

The seconde table of the lawe requireth, that wee shold loue our neighbours as our selues . The fift commaunde: The fift commandement containeth those dueties, which apperteine vnto our seuerall callings, commaunding chldren, that they honor, loue, Chldren. obey, and relieve their parentes, remembryng that the Lorde hath made them instruments of great mercies vnto their chldren . Parentes, that beside naturall Parents. dueties of nourishment, and prouiding for them in earthly things, they bryng them vp, not in idlenes, wantonnes, and vaniti, but in the feare and nurture of the Ephe. 6.4. Lorde, teaching them his wayes in their youth, that they may not forsake them in Prou. 22.6. their age, straining them in such honest exercises of labour, or studie, as whereby they may be prepared, to serue the Lorde in

33
The Summe of

in his Church, or in the common weale,
for his glorie, and the profite of his peo-
ple: Chastising them with the rod of
correction, that both foolishnes may be
chased out of their heartes , and their
soules preserued from death: Also in wise-
dome when necessarie shall require , pro-
vide for them the remedie of their incon-
tinencie, commaunded of the Lord, which
is Marriage.

Prov. 22.15.

Pro. 23.13.14.

1. Cor. 7.36.

Servantes.

Ephe. 6. 5.

Col. 3.22.

Iof. 24.15.

Maisters.

Gen. 18.19.

Col. 4. 1.

Wives.

Servantes, that they be humbly subiect
vnto their bodily maisters in all things, in
the Lord, seruing them with all quietnesse
diligence and faithfulnesse, as in the sight
of God. Maisters, þ they with their fami-
lies serue the Lord, teaching & instructing
them in all the will of God , and knowl-
edge of their salvation . Ministering vnto
them all necessarie and iust thinges, for
their honest maintenance, correcting in
them, as well the offences committed a-
gainst God , as those committed against
themselues.

Wives , that they beare themselues
reuerently, and obediently, towardes their
husbandes, in all things, adorning them-
selues, nor outwardly in the bodie , with
golde

golde and precious attire, but in the inward man of the minde, with humilitie,

I.Pet.3.4.

modestie, quietnes of spirite, sobernes,

chasticie, &c. Husbandes, that they loue

their wiues, as their owne bodies, dwel-

Husbandes.

ling with them according vnto knowl-

Ephc.5.28.

ledge: geuing honour vnto the woman, as

vnto the weaker vessell, seeyng they are

I.Pet.3.7.

heires together of the grace of life, that

their prayers bee not hindred. Sub- Subjectes.

iectes, that they yeilde all honour, obedi-

ence and tribute, vnto their magistrates,

not onely for feare, but also for conscience,

as vnto the ministers of God, whom he

Rom.13.4.

hath set ouer them, for their greate and

singuler benefite .Magistrates, that their

songues be continually of mercie and magistrates.

iudgement , ruling the Lordes people

Psal.101.1.

committed vnto their charge in all peace,

godlinesse and honestie, punishing the

wicked and rewarding the weldoer , de-

I.Tim.2.2.

fending the innocent, straunger, father-

lesse, widowe, and him that hath none

to helpe him, breaking the lawe of the

Job.29.12.

unrighteous man, and taking the pray

Leuit.17.19.

out of his mouth : finally, not respecting

I5.

any mans person , without all corruption

The summe

2.Cron.19.6.

People.

Heb.13.17.

Ezech.3.18.

Gal. 6.6.

Gal.6.8.

Ministers.

I.Cor.4.1.

2.Cor.5.11.14.

to administer justice, remembryng that judgement is the Lordes. The people, that they bee obedient vnto their Pastoures and Teachers, submitting themselves firsste vnto the Lorde, and then also vnto them, whiche watch for their soules, and shall render an accompte for their bloode: that they may labour the woorke of the Lordes Vinearde, with joy, and not with mourning, for that is unprofitable: communicating also with them, all good thinges, sowing by this meanes vnto the spirit, that thence they may reape eternall life. Ministers, that they be faithful disposers of the mysteries of God, euen the treasures of his kingdome committed vnto their trust; carefull, and painefull in the labour of the Lordes haruest, setting alwayes before their eyes, that terrible day of Gods iudgement: and thereby, as also by the loue of Christ, to be constrained, to bring men vnto the faith: not seeking them selues and their owne, but Jesus Christ, and then those that be his, that they may be saued: feeding the Church of Christ, not with the doctrines of men, but w^t the pure and

and sincere milke of the Gospel of God.

Noz in ostentation of any gift, nor desi-
ring to please men, but to approue them
selues vnto euerie conscience, in the sight
of God, with all singlenes of heart, and
simplicitie of speach, deliuering the word
of life, toyning spiritual thinges with spi-
rituall thinges, as becommeth. Final-
ly, all estates and conditions of men, thac
learning their severall dueties out of the
woorde of God, they reverently humble
theselues vnto the obedience of the same.

I. Pet. 2.

I. Cor.

2. Cor.

I. Cor.

The sixth com-
mandement forbid-
deth all murder and shedding of inno-
cent bloode, all fighting, quarreling, and
prouoking one an other, all hatred, ma-
lice, enuie, and desire of reuenge: Also, it
commandeth all the dueties of compassion,
in sauing, defending, and releeuing the
person, life, and health of our neighbour.

The sixth com-
mandement.

Rom. 12.19.

The seventh, forbiddeth all un-
cleannessse, both of bodie and minde, in
deede, woorde, gesure, or behauour
whatsoever: that we assault not the cha-
sticie of anie, nor be accessarie vnto their
filthines: It commaundeth vs to kepe our
vesselles in honour, as the members of

The seventh
commaundement.

I. Thes. 4.4.

I. Cor. 6.15.

Christ 19.

The summe of

Christ, and temples of the holy Ghost,
I. Cor. 6. 15. 19 that we may sacrifice the Lord, both in our
soules and in our bodies, which are the
Lordes: and for the relief of our incon-
tinencie, to marie, onely in the Lord.

The eight com **The eight,** forbiddeth al robbing & fleas-

maundements. **ling,** al oppression & hard dealing, al iniu-

Ephes. 4. **rie and wrong,** howsoever it be colloured

with Lawe: all withdrawing and with-

holding of that appertaineth to another:

all fraude, deceit, and cosinage in woord, **weight,**

measure, ware, all couetousnes, and greedines of earthly thinges, com-

maundeth vs to acknowledge and reue-

rence the wisedome and goodnes of God,

in dispensing and bestowing these out-

warde thinges: to be content the Lord di-

stribute his blessing as liketh him selfe,

to walke faithfully and diligently in our

callings, laboring with our handes the

thing that is good, to be instructed how to

want and how to abound, and in all things

to be content with our present estate, wait-

ing with patience vpon the good proui-

dence of God, in all our necessities. And

according vnto the measure wee haue re-

ceiuied, to beare our selues faithfull stew-

ardes

Ephe. 4. 28.

Phil. 4. 11. 12.

ardes and distributers of the severall graces of God, for his glorie, & the benefite of our brethen. The nienth forbiddeth all false witness bearing in iudgement or otherwise, all sclaudering, backebytting, talecaryng, discrediting, and dishonoring of others, all lying, scoffing, iesting, baine, & unsauoye speaches, flattring, dissembling and feining, all vnuering the secreates of our brethen. All bostring, baunting of our selues or others. It commaundeth vs, to maintaine honour and credit of all, and those especially, to whome the Lorde hath committed anie part of gouernment, either in his church or in the common wealth: In al our speaches to be iust, simple, modest, and louing. &c.

The tenth forbiddeth the verie motions of sinne, euuen the lustes and concupisances of our cursed nature, that they never rise vp against the Lorde, but that we subdue them in their first assault, least if we receive the temptation with delight, we be further seduced, by the subtiltie of sinne, both to consent vnto the euill, and to attempt and accomplish the same,

The nienth
commaundement.

The tenth
commaundement.

The summe of
The seventh proposition

Rom. 7. 14. The Law is spirituall, but we
are carnall, euē solde to bee subiect
unto sinne.

Gal. 5. 17. The flesh lusteth against the
spirit, and the spirit, against the flesh, &c.

T Rue it is, that we are not able of our
selues, so much as to thinke anie
good thought, much lesse to perfourme
anie part of that righteousnesse, which
the Law requireth. But this is our com-
fort, that we are not now vnder the Law,
but vnder grace, & although the Scripture
saith not in vaine, that the Spirit,
which is in vs, lusteth after enuie, yet it
offereth greater grace, because it saith:
God resisteth the pround, but giueth grace
vnto the humble. This grace woorketh
first, that we knowe the will of God, and
discerne that which is contrary thervnto.
Secondly, that we haue a will desirous
and studious of Gods glorie and profit of
our brethren in the accomplishing of his
commaundementes: Thirdly also some
power through the spirit, to hate and for-
sake that, which is euill, and to loue and
following

Rom. 6. 14.
Jacob. 4. 5

Rom. 2. 18.
Rom. 7. 18.
Tit. 3. 8. 14.

follow that, which is good , that our faith
 may become fruitfull, our loue laborious,
 and our hope patient, through that com- I. Thes. I. 3.
 munion, which we haue with Christ, in
 the power of his death, and of his rising Rom. 7.4.
 againe. For if we be truely come vnto
 Christ, and coupled with him, the old hus-
 band of our corruption by whome wee
 brought forth fruit unto death , is cru-
 cified with Christ in his crosse , that wee
 might be espoused vnto an other, euuen
 the newe man, which is raised vp from
 the dead, to bring forth fruite vnto God.
 Neither haue we now onely a comman-
 dement vnto righteousnes and holinesse
 of life: but there is giuen vs a newe spi-
 rit, by which we are regenerated and re-
 nued in the spirit of our mindes , to offer
 vp our selues in soule and bodie , an holy,
 acceptable , & lively sacrifice vnto God.
 And wheras the flesh euermore rebelleth
 against the spirit, euuen in the children of Rom. I 2. 16.
 God, we haue received promises of ayde
 & assistance in this conflict, yea of victorie
 and triumph ouer all our enemies . And
 that we might with boldenes come vnto
 our God for ayde and defence , wee haue
 entrance by Christ, euuen vnto his mercie

The summe of

Rom. 8.26.

I. Tim. 4.8.

Rom. 8.32.

Prov. 18.10.

Matth. 7.7.

Rom. 8.34.

seate, and haue received that spirit, which
in this part helpeth our infirmicie, and
stirreth vp in vs those groninges, which
no tongue is able to expresse, teaching vs
to cry Abba father, and to call vpon him
in all our necessities, and to aske all good
thinges at his handes, who hath made
vs promises, both of this life, and of the
life to come: knowing this, that he, that
hath not spared to giue vnto vs his onely
begotten Sonne, will also with him giue
vs all things, which in his wisedome he
feeth to be needfull for vs. Our helpe
therefore is in the name of the Lord,
Which is as an invincible towre, where-
vnto the righteous fleeth, & is deliuered.
Also we know, who it is, that hath said:
aske, and ye shall receiue: seeke, & ye shall
 finde: knocke and it shall be opened vnto
you: euен he, which sitteth at the right
hand of his father, and maketh intercessi-
on for vs. When wee pray, wee must
pray onely vnto God, onely in the name
of Jesus Christ, onely for good thinges,
onely to a good ende, with our heartes,
and not onely with lippes: disposing our
selues reverently and religiously, as in
the presence of Gods maiestie: couched
with

with the want of that we aske: and grieved with the burthen and feare of that we pray against: being assured that the Lord heareth our prayers & wil in his own good appointed time graunt our requestes, as in his wisedome he knoweth to be expedient for his owne glorie and for our salvation.

There are many notable examples of this manner of praying, in the holy scriptures, especially in the booke of the Psalmes, framed according to the divers estates and affections of the Seruautes of GOD. Let vs therefore after their example, examining our selues before the Lord, in mind, body, and outward conditions of this life, according to our present feeling & sense thereof, make our humble and unfeined supplications in his presence, for our selues, and for all men, especially them that are of Gal.6.10. the housholde of faith, concluding & sealing vp all our prayers with that forme of petition, which our sauerour Christ himself hath taught. Our father which art in Mat.6.9. Heauen, hallowed be thy name; thy kingdom come: thy will be done in earth, as it is in heauen: give vs this day our dayly
C.3. bready

The summe of

bread, and forgiue vs our trespasses, as
we forgiue the, that trespassse against vs :
and leade vs not into temptation, but de-
liver vs from euell: for thine is the king-
dome , the power , and the glory, for ever
and ever. Amen.

The eight proposition.

*What other helps there are vnto
godlines and weldoing com-
mended vnto vs in
the woerde.*

The Lorde our G D D knowing the
fraulke of our corrupt and cursed na-
ture , the deceitfulnesse of sinne, the pow-
er , rage and subtilties of Satan , hath in
wisedome and mercie for their further
helpe appointed in his woord two kindes
of discipline vnto his seruantes . The
one priuate, the other publique, vnto the
first appertaineth all the exercises of re-
pentance , and godlines commended vnto
vs either in precept or example of the
holy scriptures . As our daily consul-
ting with the woerde and lawes of God ,
which to be vnto vs , as they were vnto
Dauid

David the men of our counsell the conti-

nuall examining of our wates, & turning Psal. 119.56.

our feete vnto the Lordes testimonyes,

^{60.}

our carefull and diligent hasting, and not

delaying to keepe his commaundements

2.Cor.7.11.

The grieuing of our selues with our sins

Heb.12.1.

past, the feare of sinne present, which is

readie to intrapp vs, the wise & circum-

spect preventing of sinne to come, the sub-

duing of the flesh, and bring it in subiecti-

on, after the maner of the Apostle w re-

I.Cor. 9. 27

uenge taken vpon our corruption for the

mortifying of the same, by withdrawing the

basnes, prouocations, and occasions of

euill, sobertie and the pure and chaste

vse of all the good blessings of God: ab-

stenence, euен from lawfull pleasures and

profites, when they are either offensive

vnto others, or hurtfull vnto our selues,

as otherwise, so by bringing vs vnder

the bondage & seruitud of earthly things,

which all of them are ordained vnto cor-

ruption. Fasting, which the Scripture

calleth the affliction of the soule, ioyned

with continuall and earnest prayer vnes

God. Making couenant with our mouthes,

that they shall not speake euil, and with

our eyes, that they shall not beholde ha-

I.Cor.6.12.

Psal.39.2.

Iob.31.1.

The summe of

vitie, imitating the vertues and godlynes of the faichfull, vsing holie company and conference with them. Hating detesting and abhorring the wayes of the wicked, shunning and eschewing all consulting and conuersation with them. Not ceasing our conflict against sinne, euuen vntill blood, but casting of the olde man, and mortifying the woorkes of the flesh by the spirit, to put on the newe man with the woorkes and armour of light, to serue the Lord according to his woord.

Heb. 12.4.

Rom. 8.13.
Ephe. 5.8.
and 11.9.

They which through want of knowledge, or weakenes of the minde, are not sufficient vnto the well gouerning and brideling of them selues, must as the Lord hath commanded be instructed, and strengthened by others: that either by mercifull admonition and exhortation, they may bee recovered from sinne: or else may be saued by terrozs and threats of the iudgements of God, beeing there-by as it were by violence, taken out of the fire of destruction. Unto this appertaineth that notable exhortation of the Apostle: Let vs obserue and marke one another (not vnto envy or occasion of sin) but

Lad. 22.

but to sturre vp our selues mutually, and even to whet one an other, vnto the duties of charitie, and to all good workes.

The other kinde of discipline is publike, consisting of three partes. First of the preaching of the lawe, which is as a two edged sworde in the hande of Gods ministers, to offer vp his people an holie and blameles sacrifice vnto his maiestie, not onely opening our eyes, that we may see and knowe, what is that good perfect and acceptable will of the Lorde, but also through the working of the holy Ghost conuerting our soules and fashioning them after the image & similitude of him that made the. Secondly, admonitions, exhortations and counsels ministred by such persons, as the Lorrd hath appointed for the ouersight of their brethren. Thirdly, of conuenting of the offendours before the Churche in open congregacion to bee iudiciallyl admonished, or according vnto the qualitie and degree of their offence, forbidden the Supper of the Lorrd, or cut of from the Churche, vntill by remorse of sinne with smart and shame of punishment laide vpon them for the same, they shal with certaine testimonies of true and

Psal.90.

The Summe of

bneigned repentance , humbly desire to
be restored vnto their former estate, a-
mongest the people of God.

The weakenes of conscience must of-
ten times be holpen by ciuil punishment
publikely or priuately, to be executed by
magistrates, parentes, maisters, and o-
thers, whom the Lorde God hath autho-
rized and armed with the swoorde of iu-
stice, and rodde of correction, not for the
profite onely of suche as offend, but also
for the example & terrorre of others, that
at least by awe of punishment, they may
feare to doe euill. For as indulgence and
impunitie nourisheth & increaseth wic-
kednesse (as Salomon saith) and wic-
ked men: so godly leuerity of punishment
chaseth away sin, and lessoneth the num-
ber of offendours. In punishing it must
be remembred, that it be not dumme and
silent, but ioyned with docerin, admoniti-
on, & exhortation, that the force thereof
may work the more in the hart of the of-
fenders. It may not be the reuenge of our
priuate griefe, but of the dishonour of the
name of God, & of the breach of his holy
commaundementes . It must be ioyned
with calling vpon the name of the Lord,
that

that as it is his good ordinance, so it may
be both giuen and received according to
his wil, and blessed by his spirit, to the re-
forming of thosse, that haue done amisse,
and forwarings of others. Finally all Ios. 7.19.
meanes are to be vsed, that the conscience
of the offender may be touched with the
horror of his sinne and feare of Gods iu-
stise: that we may cleere our selues of all
corruption, by directing the punishment
not against the person, but against the
sinne: beeing greeued, that we are com-
pelled to flye to that extreme remedy, and
yet to doe it, with a godly courage and
zeale, as carped with most iust hatred and
indignation against sinne,

Unto the abating of the rage of our
corrupt and degenerate nature, the Lord 2.Cor. 4.16.
yeeldeþ vs no small helpe by afflictions
and aduersities, which therefore are cal-
led chastisementes and corrections, be-
cause we are thereby reformed: as the
Prophet saith: before I was corrected,
I went astray, but now I haue kept thy
commaundements. In so much as he pro-
fesseth, that it was good for him, that hee
had beene afflicted, and acknowledgeth,
that of very trueth the Lorde had chaste-
ned

The Summe of

Heb. 12.6.

1.Cor. 11.31.

ned him : meaning thereby , that as the Lord hath couenantid with his people all good things , so is it also a parte of his couenant , to punish and correct his chil-
dren , as he knoweth to be expedient for them : the reason whereof is rendred by the Apostle , For if wee iudged our selves , we should not be punished : but when we are punished , we are nurstred of the Lorde , that we might not be con-
demned with the world .

The ende of all is , that the workes of Satan in the corruption of our nature , with the fruictes of the same , might utterly be abolished , and that the image of God , not blemished onely , but even can-
celled and defaced by the fall of Adam , might be renewed and repaired in vs . The first happeneth unto vs in the dissolution of this earthly tabernacle , from which time we sinne no more , as appeareth by that vehement and lamentable exclamation of Saint Paule : Miserable man that I am , would God I were delivered from this bodie of death . The second , though begun & increased in this life , shal not be fully accomplished , vntill our Sauour Christ reурge from heaven , be made glo-
rious

Rom. 7.24.

1.Thess. 1.10.

rious in his Saints. For albeit we are now the childe[n]e of God, it hath not yet ap- peared, what we shall bee, but our life is hid with Christ in God, and we knowe, that whē Christ, which is our life, shal be made manifest, we also shal be made ma- nifest with him in glorie. Then shall we be clothed with that glorioius tabernacle, not made with handes, eternall in hea-uen: then shall mortalitie be deuoured of immortaltie: then shall Christ, who al- readie is crowned with glorie and honor, returne our redemer from heauen, and chaunge our vile bodies, that they maye be made like unto his glorioius bodie, ac- cording unto that power, whereby he is able to subdue all thinges unto him selfe. Then shall it be accomplished, which is written, death is swallowed vp in vic- torie, O death, where is thy sting? O graue where is thy victorie? For the strenght of death is sinne, and the strength of sinne is the lawe. But thankes be unto God, who hath giuen vs victorie by Jesus Christ our Lord. Therefore let vs be strong and immoueable in the trueth, abounding always in the worke of the Lord, seeing we knowe, that our labour is

I.John.3.2.

Colos.3.3.4.

2..Cor.5.1.4.

Heb. 2.9.

Phil. 3.20. 21.

I.Cor.15.54.

The summe of

not in baine in the Lorde: But the day of
our redemption shall once appeare, wher-
in the trumpets shal blow, and the deade
shall rise, those that are found alive shall
be changed, and wee all which beleene,
shall meete the Lorde in the ayre, and so
reigne with him in glorie for euer, which
time shoulde long since haue come vpon
the woldē, sauing that the Lorđ is paci-
ent to vs warde, and will not that anie
of vs shoulde perishe, and not of vs onely,
which now liue, but of those also, which
shalbe raised vp in postericie after vs,
whom he hath likewise appointed vnto
saluation, and will in his good time call
by the ministerie of his Gospell, least we
without them shoulde be consecrated in
that glorie, wherunto he hath redeemed
vs. The Lorđ therefore in mercie hasten
the fulfiling of the number of his elect,
that the daies of sinne may cease, and that
our saviour Christ, as he appeared in the
fulnes of time with a sacrifice for sinne,
so may now againe, when al things shall
be accomplished, appeare without sacri-
fice vnto the saluaciō of al those, that waite
for his returne to iudge the quick and the
deade. That rendyng vp the kingdome
vnto

1. Thes. 4. 16.

2. Pet 3. 9.

Heb. 11. 40.

Heb. 9. 28.

1. Cor. 15. 24.

bnto his father God may be all in al. And
that we in þ meane time walkingas þil-
grimes & strāgers in this wold holding
foorth the lig ht of the holy woord of God Phil.3.20;
and bearing our selues as heauenly Citi-
zens, may haue a safe and ioyfull passage
ever lifting vp our heades with the rest
of his creatures , and with ioy and glad- Rom.8;
nes looke for the glorious returne of that
great God our Sauour Ch̄ist, bnto our Tit. 2;
full and perfect redemption . And in all
temptations & trialles whatsoeuer, may
finde the present hand of the Lord, ready I.Pet.1.4;
for our deliuernace, to preserue vs by his
power bnto that inheritance, which can-
not perish , nor be desiled , nor fade away
reserued for vs in heauen, which al-
so waiteth as readie to be re-
vealed vpon vs in the last
time, when allchings
shalbe restored.

Act. 3.23

To the Reader.

If happily this little treatise shal seeme
needleſſe, amongeſt ſo many of like
argument: yt may please thee (gentle
reader) to vnderſtand, that the purpoſe
of the author in publishing hereof ,
was eſpecially to helpe the memorie,
meditation, and praćtice of thoſe , to
whome the doctrine heere in con-
tained , hath bene by the mi-
niftry of preaching, in the
ſame order more at
large decla-
red.



